# BUDDHA VANDANA

*A Book of Buddhist Devotions*



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Dharma Vijaya Buddhist Vihara
Los Angeles, California

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## INTRODUCTION

In ten years, Dharma Vijaya Buddhist Vihara has grown from an old house sheltering a few Sri Lankan monks to a busy, vibrant center for Buddhists and friends of Buddhism from many countries.

Buddhism in America is certainly evolving and is sure to be different from Buddhism that we see in Southeast Asia. Yet we shouldn't be too hasty in discarding the valuable elements of our traditions, which have withstood the test of time and successfully performed an important function in the lives of Asian people.

One such aspect is the role of chanting in Buddhist practice. *Paritta chanting* plays an important part in the religious life of Buddhist countries in Asia. We believe there is a great benefit to be derived from it, and we would like these benefits to be available to all those who come to the temple. To this end, we have now prepared this second, greatly expanded, edition of our *Buddha Vandana booklet*, first published in 1985.

Those who are familiar with the first edition, will find a number of new selections for chanting on different occasions. Texts have been added, some more instructional than devotional. In addition, we have ended the booklet with a brief section specifically for meditators. This will give those who are following the Buddha's injunction (to "work out your own salvation with diligence") a chance to become familiar with the instructions of the Buddha on meditation.

A few words about the English translations: every single translation from the first edition has been reviewed carefully. The

English chosen is not designed for beauty or for melodious chanting, but is as literal and faithful a translation of the Pali as is possible, given the limitations of space and the inherent problems of translating Pali terms into English terms (which are themselves loaded with their own cultural and religious implications). Pali is a most cogent language, getting right to the point with just a word or two. Where the suttas seem wordy, it is because of the characteristically repetitious style which was a mnemonic and pedagogical device for texts which were committed only to memory, not to paper, for several hundred years.

The existing translations of Pali texts are often widely divergent in interpretation. Many of these translations, along with various Pali dictionaries, as well as several learned monks, were consulted in preparing the translations for this booklet. The literal choice of one particular word in English often lacks the implications inherent in the Pali term in its cultural context. Where the translation is correct, but may leave some doubt as to its meaning in English without further elucidation, we have opted to leave the doubt. By being literal to as great an extent as possible, we leave the interpretation to dhamma discussion sessions.

This edition has undergone a thorough revision by a team consisting of myself, Ven. Lenagala Sumedhananda, Ven. Alubomulle Sumanasara, and by Stan Levinson, who prepared the manuscript. I wish to express my gratitude to both these able assistants and to all those who prepared the first edition and, in effect, made this revised edition possible.

For the printing of this book we express our thanks to Nalin Nanayakkara, M.D., Mrs. Dhamayanti Seneviratne, M.D., and Mrs. Rohani Jayasena, whose generous donation was given in memory of their beloved mother; to Mrs. N.T. Nanayakkara, and father, Mr. G.N. Nanayakkara; and to my close friends Mr. Ronald and Mrs. Cathy Bogan.

May all beings be happy and realize Nibbana!

**Ven. Walpola Piyananda**
Nayake Thera and Abbot
Dharma Vijaya Buddhist Vihara

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*Namo tassa bhagavato arahato sammā sambuddhassa*
*Namo tassa bhagavato arahato sammā sambuddhassa*

***Tisarana***

*Buddhaṃ saraṇaṃ gacchāmi.*
*Dhammaṃ saraṇaṃ gacchāmi.*
*Saṅghaṃ saraṇaṃ gacchāmi.*

*Dutiyampi buddhaṃ saraṇaṃ gacchāmi.*
*Dutiyampi dhammaṃ saraṇaṃ gacchāmi.*
*Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.*

*Tatiyampi buddhaṃ saraṇaṃ gacchāmi.*
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*Tatiyampi saṅgham saraṇaṃ gacchāmi.*

***Pañca Sila***

*Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.*
*Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.*
*Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.*
*Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.*
*Surā-meraya-majja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.*

# DEVOTIONAL CHANTING

Homage to the Blessed One,
The Perfected One, The Fully Awakened One
(Repeat three times)

**The Three Refuges**

I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Sangha for refuge.

A second time, I go to the Buddha for refuge.
A second time, I go to the Dhamma for refuge.
A second time, I go to the Sangha for refuge.

A third time, I go to the Buddha for refuge.
A third time, I go to the Dhamma for refuge.
A third time, I go to the Sangha for refuge.

**The Five Precepts**

I undertake the precept to abstain from killing.
I undertake the precept to abstain from stealing.
I undertake the precept to abstain from sexual misconduct.
I undertake the precept to abstain from lying.
I undertake the precept to abstain from intoxicants.

***Buddha Vandanā***

*Iti'pi so bhagavā*
*arahaṃ, sammā-sambuddho*
*vijjā-caraṇa-sampanno*
*sugato, lokavidū,*
*anuttaro purisadamma sārathī*
*satthā devamanussānaṃ*
*buddho bhagavā 'ti.*

***Dhamma Vandanā***

*Svākkhāto bhagavatā dhammo*
*sandiṭṭhiko, akāliko*
*ehipassiko, opanayiko*
*paccattaṃ veditabbo viññūhī'ti.*

***Saṅgha Vandanā***

*Supaṭipanno*
*bhagavato sāvaka saṅgho*
*Ujupaṭipanno*
*bhagavato sāvaka saṅgho*
*Ñāya paṭipanno*
*bhagavato sāvaka saṅgho*
*Sāmīci paṭipanno*
*bhagavato sāvaka saṅgho*
*Yadidaṃ cattāri purisa yugāni*
*aṭṭha purisa puggalā*
*esa bhagavato sāvaka saṅgho*
*Āhuneyyo, pāhuneyyo*
*dakkhineyyo, añjalikaraṇīyo*
*anuttaraṃ puññakkhettaṃ lokassā 'ti.*

## Homage to the Buddha

Such, indeed, is the Blessed One:
perfected, fully awakened,
endowed with knowledge and virtue;
having walked the right path,
the knower of worlds;
incomparable guide of willing persons;
teacher of gods and humans; awakened
and blessed.

## Homage to the Dhamma

Well taught is the teaching of the Blessed One;
of immediate advantage; timeless;
inviting us to experience it, leading us onward;
to be known individually by the wise.

## Homage to the Sangha

Wholesome in conduct is the community
of disciples of the blessed one.
Honest in conduct is the community
of disciples of the blessed one.
Wise in conduct is the community
of disciples of the blessed one.
Proper in conduct is the community
of disciples of the blessed one.
These four pairs of persons, eight
individuals, this is the community
of disciples of the blessed one.
Worthy of offerings and hospitality,
gifts and homage, it is an incomparable
field of merit for the world.

### *Buddha-Dhamma-Sangha Vandana*

*Arahaṃ sammāsambuddho bhagavā,*
*buddhaṃ bhagavantaṃ abhivādemi.*
*Svākkhāto bhagavatā dhammo,*
*dhammaṃ namassāmi.*
*Supaṭipanno bhagavato sāvakasaṅgho,*
*saṅghaṃ namāmi.*

### *Padipa Pūjā*

*Ghanasārap-padittena*
*dīpena tama dhansinā*
*tiloka dīpam sambuddhaṃ*
*puūayāmi tamo nudaṃ*

### *Sugandha Pūjā*

*Gandha sambhāra yuttena*
*dhūpenāhaṃ sugandhinā*
*pūjaye pūjaniyaṃ taṃ*
*pūjā bhājana muttamaṃ*

### *Puppha Pūjā*

*Vaṇṇa gandha guṇopetaṃ*
*etaṃ kusuma santatiṃ*
*pūjayāmi munindassa*
*sirī pāda saroruhe*

*Pūjemi buddhaṃ kusumena nena*
*puññena metena ca hotu mokkhaṃ*
*pupphaṃ milāyāti yathā idam me*
*kāyo tathā yāti vināsa bhāvaṃ*

## Short Salutation to the Triple Gem

Homage to Buddha, the Blessed One,
the Perfected and Fully-Awakened One.
Homage to the Dhamma, the well-
spoken teaching of the Buddha.
Homage to the Sangha, the wholesome
community of disciples of the Blessed One.

## Offering of Light

With brightly shining light, gloom is abolished;
I pay homage to the Awakened One,
light of the three worlds,
who dispels the darkness.

## Offering of Incense

With this sweetly scented incense,
carefully blended from fine woods,
I reverently come to the Exalted one,
the great one, worthy of homage.

## Offering of Flowers

This bouquet of flowers,
colorful, fragrant and fine,
I offer at the sacred lotuslike
feet if the Noble Sage.

May the virtue of offering these
flowers help lead to my emancipation
Even as these flowers fade,
So  must my body undergo decay.

**Pāṇiya Pūjā**

*Adhivāsetu no bhante*
*pāṇiyaṃ parikappitaṃ*
*anukampam upādāya*
*patiganhātu uttama*

**Āhāra Pūjā**

*Adhivāsetu no bhante*
*bhojanaṃ parikappitaṃ*
*anukampam upādāya*
*patiganhātu muttama*

**Gilāna Paccaya Pūjā**

*Adhivāsetu no bhante*
*gilāna paccayam imaṃ*
*anukampam upādāya*
*patiganhātu muttạma*

**Cetiya Vandanā**

*Vanḍāmi cetiyaṃ sạbbaṃ*
*sabba ṭhānesu patiṭṭhitaṃ*
*sārīrika dhātu mahā bodhiṃ*
*buddharūpaṃ sakalaṃ sadā*

**Bodhi Vandanā**

*Yassa mūle nissinno va*
*sabbāri vijayaṃ akā*
*patto sabbaññutaṃ satthā*
*vandetaṃ bodhi pādapaṃ*

**Offering of Water**

O, Venerable, kindly accept this water, specially dedicated.
Please take it, great one, with your great compassion.

**Offering of Food**

O, Venerable, kindly accept this food, specially dedicated.
Please take it, great one,
with your great compassion.

**Offering of Medicine**

O, Venerable, kindly accept this offering of medicine.
Please take it, great one, with your great compassion.

**Homage to Stupas**

I forever venerate stupas in all the lands, wherever they may be:
the relics, the Bodhi tree, and Buddha statues.

**Homage to the Bodhi Tree**

I venerate the Bodhi tree,
seated at the base of which,
victorious over all obstacles,
the Great One realized Omniscience.

***Chattamānavaka Gathā***

*Yō vadatam pavaro manujesu*
*sakyamunī bhagavā kata kicco*
*pāra gato bala viriya samaṅgī*
*taṃ sugataṃ saraṇatta mupemi*

*Rāga virāga maneja masokaṃ*
*dhamma masamkhata mappṭi kūlaṃ*
*madhura mimaṃ paguṇaṃ suvibhattaṃ*
*dhamma mimaṃ saraṇatta mupemi*

*Yattha ca dinna mahapphala māhu*
*catusu sucīsu purisa yugesu*
*aṭṭha ca puggala dhamma dasāte*
*saṅgha mimaṃ saraṇatta mupemi*

***Narasīha Gāthā***

*Cakka varaṅkita ratta supādo*
*lakkhaṇa maṇḍita āyata paṇhī*
*cāmara chatta vibhūsita pādo*
*esa hi tuyha pitā narasīho*

*Sakya kumarāvaro sukhumālo*
*lakkhaṇa vitthata puṇṇa sarīro*
*loka hitāya gato naravīro*
*esa hi tuyha pitā narasīho*

*Puṇṇa sasaṅka nibho mukha vaṇṇo*
*deva narāna piyo naranāgo*
*matta gajinda vilāsita gāmī*
*esa hi tuyha pitā narasīho*

**Verses of Chattamanavaka**

The greatest speaker among men:
Sakya sage, holy one, whose task is done;
gone beyond, possessed of power and energy;
to you, the welcome one, I go for refuge.

Free from lust, craving, and sorrow,
unconditioned and delectable dhamma;
sweet, potent, profoundly analytic,
to this very dhamma I go for refuge.

Whatever is given bears fruit,
to four pure pairs of persons;
these eight have realized the truth,
to this very sangha I go for refuge.

**Verses of the Great Being**

His red sacred feet are marked with excellent
wheels; his long heels are decked with marks;
his feet are adorned with a chowrie and parasol.
Thus is your father, lion of men.

Delicate and noble Sakya prince, his
body is full of marks, a hero among
men, intent on the welfare of the
world. Thus is your father, lion of men.

Like the full moon is his face; dear to gods
and men, he is like an elephant among men,
his gait graceful as an elephant of noble breed.
Thus is your father, lion of men.

*Khattiya sambhava agga kulīno*
*deva manussa namassita pādo*
*sīla samādhi patiṭṭhita citto*
*esa hi tuyha pitā narasīho*

*Āyata tuṅga susanṭhita nāso*
*gopamukho abhinīla sunetto*
*indadhanū abhinīla bhamūkho*
*esa hi tuyha pitā narasīho*

*Vaṭṭa sumaṭṭa susanṭhita gīvo*
*sīhahanu miga-rāja sarīro*
*kañcana succhavi uttama vaṇṇo*
*esa hi tuyha pitā narasīho*

*Suniddha sugambhira mañjusu ghoso*
*hingula bandhu suratta sujivho*
*vīsati vīsati seta sudanto*
*esa hi tuyha pitā narasīho*

*Añjana vaṇṇa sunīla sukeso*
*kañcana paṭṭa visuddha lalāṭo*
*osadhi paṇḍara suddhasu uṇṇo*
*esa hi tuyha pitā narasīho*

*gacchati nīlapathe viya cando*
*tāragaṇā pariveṭhita rūpo*
*sāvaka majjhagato samanindo*
*esa hi tuyha pitā narasīho*

Of noble lineage, sprung from the warrior caste,
his feet honored by gods and men; his mind is
well established in morality and concentration.
Thus is your father, lion of men.

Long and prominent is his well-formed nose;
like a heifer, his eyes are extremely blue,
like a rainbow are his deep blue eyebrows.
Thus is your father, lion of men.

Round and smooth is his well-formed neck; his jaw
like that of a lion, his body like the king of beasts,
his beautiful skin of bright golden color.
Thus is your father, lion of men.

Soft and deep is his sweet voice, his
tongue red as vermilion; his white
teeth are twenty in each row.
Thus is your father, lion of men.

Like the color of collyrium is his deep blue hair,
like a polished golden plate his forehead;
white as the morning star his beautiful tuft.
Thus is your father, lion of men.

Just as the moon crosses the sky,
surrounded by a multitude of stars,
the Lord of Monks is accompanied by his disciples.
Thus is your father, lion of men.

*These verses were recited by Princess Yasodhara to her seven-year-old son, Rahula , as his father , now the Buddha, was walking into the city for the first time after his enlightenment.*

*Jayamaṅgala Gāthā*

*Bāhuṃ sahassa mabhinimmita sāyudhantaṃ*
*girimekhalaṃ udita ghora sasena māraṃ*
*danādi dhamma vidhinā jitavā munindo*
*tantejasā bhavatu me jayamaṅgalānī*

*Mārātireka mabhiyujjhita sabbarattiṃ*
*ghoram panālavaka makkhamathaddha-yakkhaṃ*
*khantī sudanta vidhinā jitavā munindo*
*tantejasā bhavatu me jayamaṅgalāṇī*

*Nālāgiriṃ gajavaraṃ atimattabhūtaṃ*
*dāvaggi cakka masanīva sudāruṇantaṃ*
*mettambu seka vidhinā jitavā munindo*
*tantejasā bhavatu me jayamaṅgalāṇi*

*Ukkhitta khagga matihattha sudāruṇantaṃ*
*dhāvanti yo janapath'aṅgulimālavantaṃ*
*iddhī'bhisankhatamano jitavā munindo*
*tantejasā bhavatu me jayamaṅgalāni*

*Katvāna kaṭṭha mudaraṃ iva gabbhinīyā*
*ciñcāya duṭṭha vacanaṃ janakāya majjhe*
*santena soma vidhinā jitavā munindo*
*tantejasā bhavatu me jayamaṅgalāni*

*Saccaṃ vihāya matisaccaka vādaketuṃ*
*vādābhiropita manaṃ ati andhabhūtaṃ*
*paññāpadīpa jalito jitavā munindo*
*tantejasā bhavatu me jayamaṅgalāni*

## Verses on Victory and Happiness

When Mara, seated atop his fierce elephant
Girimekhala, surrounded by troops,
created a thousand weaponed arms,
the Lord of Sages conquered him by his generosity.
By this power, may joyous victory be mine.

When the fierce demon Alavaka,
more violent than Mara, fought all night,
the Lord of Sages conquered him
with patience and self control.
By this power, may joyous victory be mine.

As the elephant Nalagiri, like a terrible forest fire
or thunderbolt, came at him intoxicated,
the Lord of Sages conquered him
with loving-kindness.
By this power, may joyous victory be mine.

When the terrible fearsome murderer,
Angulimala, pursued him,
the Lord of Sages conquered him
with psychic powers.
By this power, may joyous victory be mine.

When Ciñca, with a block around her belt,
appearing pregnant, tried to defame him
in public, the Lord of Sages conquered her
with calmness and gentleness.
By this power, may joyous victory be mine.

When the renowned debater, Saccaka, deviating
from the truth, blindly entered into debate,
the Lord of Sages conquered him
with the lighted lamp of wisdom.
By this power, may joyous victory be mine.

*Nandopananda bhujagaṃ vibudhaṃ mahiddhiṃ*
*puttena thera bhujagena damāpayanto*
*iddh'ūpadesa vidhinā jitavā munindo*
*tantejasā bhavatu me jayamaṅgalāni*

*Duggāha diṭṭhi bhujagena sudaṭṭha hatthaṃ*
*brahmaṃ visuddhi juti middhi bakābhidhānaṃ*
*ñaṇāgadena vidhinā jitavā munindo*
*tantejasā bhavatu me jayamaṅgalāni*

*Etāpi buddha jayamaṅgala aṭṭhagāthā*
*yo vācako dina dine sarate matandi*
*hitvāna neka vividhāni c'upaddavāni*
*mokkhaṃ sukhaṃ adhigameyya naro sapañño*

The dragon, Nandopananda, was intelligent
and powerful, but through his psychic
advice to his disciple, the Arahat Elder,
the Lord of Sages conquered him.
By this power, may joyous victory be mine.

When Brahma Baka—pure, radiant, and
powerful—was bitten by the snake of wrong view,
the Lord of Sages conquered him
with his medicine of wisdom.
By this power, may joyous victory be mine.

The person who earnestly memorizes and
recites daily these eight verses of the
Buddha's joyous victories will overcome
many types of misfortune
and will attain freedom and happiness.



**Puññānumodanā**

*Ākāsaṭṭhā ca bhummaṭṭhā*
*devā nāgā mahiddhikā*
*puññaṃ taṃ anumoditvā*
*ciraṃ rakkhantu loka-sāsanaṃ*

**Patti**

*Idaṃ me ñātīnaṃ hotu*
*Sukhitā hontu ñātayo*

**Patthanā**

*Iminā puñña kammena*
*māme bāla samāgamo*
*sataṃ samāgamo hotu*
*yāva nibbāna pattiyā*

*Devo vassatu kālena*
*sassa sampatti hetu ca*
*phīto bhavatu loko ca*
*rājā bhavatu dhammiko*

*Dukkhappattā ca niddukkhā*
*bhayappattā ca nibbhayā*
*sokappattā ca nissokā*
*hontu sabbepi pānino*

## Sharing Joy (Merit) With Superior Beings

May devas and nagas of great power,
inhabiting the earth and other
realms, share our joy (merit) and long
protect the world and dhamma.

## Sharing of Joy (Merit) With the Departed

May this joy (merit) obtained by me be received
by my departed relatives; may they be happy.

## An Affirmation

By virtue of wholesome acts
may I never associate with fools,
and may I associate only with the wise
until I attain Nibbana.

May there be timely rain,
may the harvest be abundant;
may the world prosper
and the rulers be righteous.

May the suffering not suffer,
the fearful not fear,
the grieving not grieve;
may all beings be well and happy.

## A SHARING OF LOVING-KINDNESS

**May I** be well, happy, peaceful and prosperous. May no harm come to me; may no difficulties come to me; may no problems come to me. May I always meet with success. May I also have patience, courage, understanding, and de termination to meet and overcome inevitable difficulties, problems, and failures in life.

**May my parents** be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

**May my teachers** be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

**May my family** be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my friends be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May those unfriendly to me be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

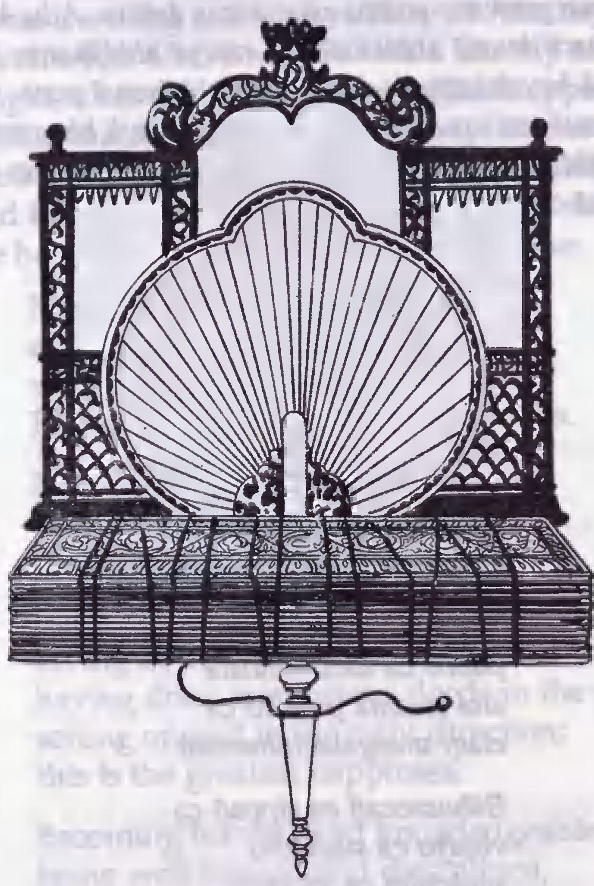
May all living beings be well, happy, peaceful and prosperous. May no harm come to them; may no difficulties come to them; may no problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May I be well, [illegible] ties [illegible] with success [illegible] to me. May I [illegible] have patience, [illegible] and determination to meet and overcome inevitable difficulties, problems, [illegible] and failures in life.

May my parents be well, happy, peaceful and prosperous. [illegible] courage, [illegible] and [illegible]

May my teachers be well, [illegible] prosperous. May no harm come to them; may no difficulties come to them; may no [illegible] meet with [illegible] courage, understanding, and determination to [illegible]

May my [illegible] prosperous. [illegible] may no difficulties come [illegible] problems come to them. May they always meet with success. May they also have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.



# Pali Suttas For Chanting With English Translations

## *MAṄGALA SUTTA*

*Evaṃ me sutaṃ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anātha piṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta vaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā ten'upasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi.*

*Bahū devā manussā ca*
*maṅgalāni acintayuṃ*
*ākaṅkhamānā sotthānaṃ*
*brūhi maṅgalamuttamaṃ*

*Asevanā ca bālānaṃ*
*paṇḍitānaṃ ca sevanā*
*pūjā ca pūjanīyānaṃ*
*etaṃ maṅgalamuttamaṃ*

*Patirūpa desa vāso ca*
*pubbe ca kata puññatā*
*atta sammā paṇidhi ca*
*etaṃ maṅgalamuttamaṃ*

*Bāhusaccañ ca sippañ ca*
*vinayo ca susikkito*
*subhāsitā ca yā vācā*
*etaṃ mangalamuttamaṃ*

*Mātā pitū upaṭṭhānaṃ*
*puttadārassa saṅgaho*
*anākulā ca kammantā*
*etaṃ maṅgalamuttamaṃ*

## GREATEST HAPPINESS SUTRA

Thus have I heard: On one occasion, the Exalted One was dwelling at the monastery of Anathapindika in the Jeta Grove near Savatthi. Shortly after midnight, a certain deity, whose brilliant appearance illuminated the entire jeta grove, came to the Exalted One. After approaching, he respectfully bowed to the Exalted One and stood to one side. There he addressed the Exalted One in verse:

> Many deities and humans
> are thinking about happiness,
> wishing for happiness.
> Please tell me the greatest happiness.
>
> Not associating with fools,
> associating with the wise,
> honoring those worthy of honor;
> this is the greatest happiness.
>
> Living in the proper environment,
> having done meritorious deeds in the past,
> setting oneself in the right direction;
> this is the greatest happiness.
>
> Becoming learned and knowledgeable,
> being well-trained and disciplined,
> speaking in a meaningful way;
> this is the greatest happiness.
>
> Serving one's father and mother,
> providing for one's wife and children,
> being orderly in one's occupation;
> this is the greatest happiness.

*Dānañ ca dhammacariyā ca*
*ñātakānañ ca saṅgaho*
*anavajjāni kammāni*
*etaṃ maṅgalamuttamaṃ*

*Ārati virati pāpā*
*majjapānā ca saññamo*
*appamādo ca dhammesu*
*etaṃ maṅgalamuttamaṃ*

*Gāravo ca nivāto ca*
*santuṭṭhī ca kataññutā*
*Kālena dhamma-savaṇaṃ*
*etaṃ maṅgalamuttamaṃ*

*Khantī ca sovacassatā*
*samaṇānañ ca dassanaṃ*
*kālena dhamma-sākacchā*
*etaṃ maṅgalamuttamaṃ*

*Tapo ca brahmacariyañca*
*ariya-saccāna dassanaṃ*
*nibbāṇa-sacchikiriyā ca*
*etaṃ maṅgalamuttamaṃ*

*Phuṭṭhassa loka-dhammehi*
*cittaṃ yassa na kampati*
*asokaṃ virajaṃ khemaṃ*
*etaṃ maṅgalamuttamaṃ*

*Etādisāni katvāna*
*sabbattha maparājitā*
*sabbattha sotthiṃ gacchanti taṃ*
*tesaṃ maṅgalamuttamaṃ*

Sharing and being righteous,
helping relatives,
avoiding harmful actions;
this is the greatest happiness.

Ceasing and abstaining from evil,
refraining from intoxicants,
being diligent in virtue;
this is the greatest happiness.

Showing respect and being humble,
content and grateful, hearing
the dhamma at the proper time;
this is the greatest happiness.

Being patient, speaking kind and gentle
words, meeting with spiritual people,
discussing dhamma at the proper time;
this is the greatest happiness.

Exercising discipline, living a religious
life, perceiving the noble truths,
and realizing nibbana;
this is the greatest happiness.

If when experiencing worldly conditions,
one's mind is not shaken, but remains
fearless, free from sorrow and passion;
this is the greatest happiness.

Those who follow this path,
will remain undefeated and
will prosper in every way;
that is the greatest happiness.

## *RATANA SUTTA*

*Yānīdha bhūtāni samāgatāni*
*bhummāni vā yāni va antalikkhe*
*sabbe 'va bhūtā sumanā bhavantu*
*athopi sakkacca sunantu bhāsitaṃ*

*Tasmā hi bhūtā nisāmetha sabbe*
*mettaṃ karotha mānusiyā pajāya*
*divā ca ratto ca haranti ye baliṃ*
*tasmā hi ne rakkhatha appamattā*

*Yamkiñci vittaṃ idha vā huram vā*
*saggesu vā yaṃ ratanaṃ paṇītaṃ*
*na no samaṃ atthi tathāgatena*
*idampi buddhe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu*

*Khayaṃ virāgaṃ amataṃ paṇītaṃ*
*yadajjhagā sakyamuni samāhito*
*na tena dhammena samatthi kiñci*
*idampi dhamme ratanam paṇītaṃ*
*etena saccena suvatthi hotu*

*Yam buddhaseṭṭho parivaṇṇayī suciṃ*
*samādhi mānantari-kañña māhu*
*samādhinā tena samo na vijjati*
*idampi dhamme ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu*

*Ye puggalā aṭṭha sataṃ pasatthā*
*cattāri etāni yugāni honti*
*te dakkhiṇeyyā sugatassa sāvakā*
*etesu dinnāni mahapphalāni*
*idampi sanghe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu*

## JEWEL SUTRA

Whatever beings are here assembled
whether of earth or of heaven,
may all these beings be happy
and listen closely to what is spoken.

So, indeed, listen all you beings,
show loving-kindness to humans
who day and night bring you offerings,
and guard them vigilantly.

Whatever treasure is here or beyond,
or the precious jewel in the heavens,
none is equal to the Perfect One.
In the Buddha is this precious jewel;
by this truth may there be well-being.

Extinction, dispassion, deathlessness
excellence; this attained the tranquil Sakyan
sage. There is nothing equal to that teaching.
In the Dhamma is this precious jewel;
by this truth may there be well-being.

That purity praised by the Buddha,
concentration with immediate result;
That concentration has no equal.
In the Dhamma is this precious jewel;
by this truth may there be well-being.

Eight persons praised by the good:
these are four pairs, gift-worthy
Disciples of the Perfect One.
Gifts to them yield abundant fruit.
In the Sangha is this precious jewel;
by this truth may there be well-being.

*Ye suppayuttā manasā daḷhena*
*nikkāmino gotama-sāsanamhi*
*te pattipattā amatam vigayha*
*laddhā mudā nibbutiṃ bhuñjamānā*
*idampi saṅghe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu.*

*Yathindakhīlo paṭhaviṃ sito siyā*
*catubbhi vātebhi asampakampiyo*
*tathūpamaṃ sappurisaṃ vadāmi*
*yo ariyasaccāni avecca passati*
*idampi saṅghe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu.*

*Ye ariya-saccāni vibhāvayanti*
*gambhīra-paññena sudesitāni*
*kiñcāpi te honti bhusappamattā*
*na te bhavaṃ aṭṭhamaṃ ādiyanti*
*idampi saṅghe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu.*

*Sahāvassa dassana-sampadāya*
*tayassu dhammā jahitā bhavanti*
*sakkāya-diṭṭhi vicikicchitañ ca*
*sīlabbataṃ vā pi yadatthi kiñci*
*cathūh'apāyehi ca vippamutto*
*cha cābhiṭhānani abhabbo kātuṃ*
*idampi sanghe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu.*

*Kiñcāpi so kammaṃ karoti pāpakaṃ*
*kāyena vācā uda cetasā vā*
*abhabbo so tassa paṭicchādāya*
*abhabbatā diṭṭha-padassa vuttā*
*idampi saṅghe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu.*

With firm minds applying themselves,
persevering in Gotama's teaching,
they reach the goal; in the deathless,
they enjoy supreme peace.
In the Sangha is this precious jewel:
by this truth may there be well-being.

As a firm post grounded in the earth
cannot be shaken by the four winds,
so is the superior person, I say,
who definitely sees the noble truths.
In the Sangha is this precious jewel:
by this truth may there be well-being.

Those who comprehend the noble truths
well taught by him of deep wisdom,
even if they are very negligent,
do not take an eighth existence.
In the Sangha is this precious jewel:
by this truth may there be well-being.

With his attainment of insight,
three states are at once abandoned;
view of self, doubt,
and clinging to rites and rituals.
Freed from the four states of misery
he cannot do the six heinous deeds.
In the Sangha is this precious jewel:
by this truth may there be well-being.

Though he might do some evil deed
in body, speech, or mind,
he cannot hide it; such is impossible
for one who has seen the path.
In the Sangha is this precious jewel:
by this truth may there be well-being.

*Vanappagumbe yathā phussitagge*
*gimhāna-māse paṭhamasmiṃ gimhe*
*tathūpamaṃ dhammavaraṃ adesayi*
*nibbāṇagāmiṃ paramaṃ hitāya*
*idampi buddhe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu*

*Varo varaññu varado varāharo*
*anuttaro dhammavaraṃ adesayī*
*idampi buddhe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu*

*Khīṇam purāṇaṃ navaṃ natthi sambhavaṃ*
*viratta-cittā āyatike bhavasmiṃ*
*te khīnabījā avirūlhicchandā*
*nibbanti dhīra yathāyam padīpo*
*idampi saṅghe ratanaṃ paṇītaṃ*
*etena saccena suvatthi hotu*

*Yānīdha bhūtāni samāgatāni*
*bhummāni vā yāni va antalikkhe*
*tathāgataṃ deva-manussa-pūjitaṃ*
*buddhaṃ namassāma suvatthi hotu*

*Yānīdha bhūtāni samāgatāni*
*bhummāni vā yāni va antalikkhe*
*tathāgataṃ deva-manussa-pūjitaṃ*
*dhammaṃ namassāma suvatthi hotu*

*Yānīdha bhūtāni samāgatāni*
*bhummāni vā yāni va antalikkhe*
*tathāgataṃ deva-manussa-pūjitaṃ*
*saṅghaṃ namassāma suvatthi hotu*

Like woodland groves in bloom, in the
first heat of the summertime, is the
sublime dhamma he taught, leading
to nibbana, the highest good.
In the Buddha is this precious jewel:
by this truth may there be well-being.

Noble, knower of nibbana, boon-giver,
boon-bringer, he taught the great sublime
dhamma. In the Buddha is this precious jewel:
by this truth may there be well-being.

The past extinct with no new becoming.
Their minds detached from future existence,
old seeds destroyed, craving uprooted;
the wise are extinguished like a lamp.
In the Sangha is this precious jewel:
by this truth may there be well-being.

Whatever beings are here assembled, whether
of earth or heaven; we revere the perfected
Buddha, honored by gods and men;
may there be well-being.

Whatever beings are here assembled, of earth or
heavens; we revere the perfected dhamma,
honored by gods and men;
may there be well-being.

Whatever beings are here assembled, of earth or
heavens; we revere the perfected sangha,
honored by gods and men;
may there be well-being.

## *KARAṆĪYA METTA SUTTA*

*Karaṇīya mattha-kusalena*
*yaṃ taṃ santaṃ padaṃ abhisamecca*
*sakko ujū ca sūjū ca*
*suvaco c'assa mudu anatimāni*

*Santussako ca subharo ca*
*appakicco ca sallahuka-vutti*
*santindriyo ca nipako ca*
*appagabbho kulesu ananu-giddho*

*Na ca khuddam samācare kiñci*
*yena viññū pare upavadeyyuṃ*
*sukhino vā khemino hontu*
*sabbe sattā bhavantu sukhitattā*

*Ye keci pāṇabhūtatthi*
*tasā vā thāvarā vā anavasesā*
*dighā vā ye mahantā vā*
*majjhimā rassa-kānuka-thūlā*

*Diṭṭhā vā yeva addiṭṭhā*
*ye ca dūre vasanti avidūre*
*bhūtā vā sambhavesī vā*
*sabbe sattā bhavantu sukhitattā*

*Na paro paraṃ nikubbetha*
*nātimaññetha katthacinaṃ kamci*
*byārosanā paṭighasaññā*
*nāñña-maññassa dukkha miccheyya*

*Mātā yathā niyaṃ puttaṃ*
*āyusā ekaputta manurakkhe*
*evampi sabbabhūtesu*
*mānasaṃ bhāvaye aparimāṇaṃ*

## LOVING KINDNESS SUTRA

Skilled in good, wishing to attain a
state of calm, so should one behave:
able, upright, perfectly upright,
open-minded, gentle, free from pride.

Contented, easily supportable; with
few duties, of light livelihood;
controlled in senses, discreet,
reserved, not greedily attached to family.

One should not commit a slight wrong,
that wise persons might censure;
that there be happiness and security.
May all beings be happy-minded.

Whatever beings there are:
timid, strong, and all other,
long, or huge,
average, short, or large;

Seen or unseen,
living near or far,
born or coming to birth:
May all beings be happy-minded.

Let one not deceive another,
nor despise anyone anywhere.
Neither in anger nor ill-will,
should one wish another harm.

As a mother would risk her own life
to protect her only child,
so should one, to all living beings,
cultivate a boundless heart.

*Mettaṃ ca sabba-lokasmiṃ*
*mānasaṃ bhāvaye aparimāṇaṃ*
*uddhaṃ adho ca tiriyañca*
*asambādhaṃ averaṃ asapattaṃ*

*Tiṭṭhaṃ caraṃ nisinno vā*
*sayāno vā yāvatassa vigatamiddho*
*etaṃ satiṃ adhiṭṭheyya*
*brahmametaṃ vihāraṃ idha māhu*

*Diṭṭhiñca anupagamma sīlavā*
*dassanena sampanno*
*kāmesu vineyya gedham*
*na hi jātu gabbhaseyyaṃ punaretī'ti*

## *METTĀNISAMSA SUTTA*

*Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādasānisaṃsā pāṭikaṅkhā. Katame ekādasa?*

*Sukhaṃ supati. Sukhaṃ paṭibujjhati. Na pāpakaṃ supinaṃ passati. Manussānaṃ piyo hoti. Amanussānaṃ piyo hoti. Devatā rakkhanti. Nāssa aggi vā visaṃ vā satthaṃ vā kamati. Tuvaṭaṃ cittaṃ samādhiyati. Mukhavaṇṇo vippasīdati. Asammūlho kālaṃ karoti. Uttariṃ appaṭivijjhanto brahmalokūpago hoti.*

*Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime ekādasānisaṃsā pāṭikaṅkhā'ti.*

Let one's love pervade the whole
world, without any obstructions,
above, below and across,
free of obstruction, enmity, hostility.

Standing, walking, sitting,
or lying down; whenever awake,
one should develop mindfulness,
as this is the highest abode.

Not falling into error, virtuous,
and endowed with insight; giving up
attachment to sense-desires,
one is not again subject to birth.

## ADVANTAGES OF LOVING-KINDNESS

Monks, eleven advantages can be expected from the release, the deliverance of the mind by familiarizing oneself with thoughts of loving-kindness, by constantly increasing these thoughts, by regarding it as a vehicle of expression, as something to be treasured, by living according to these thoughts, by putting them into practice, by establishing them. What are these eleven?

Happy you sleep, happy you awaken, you have no evil dreams. You are dear to humans and nonhuman Devas protect you. Fire, poison and weapons cannot touch you. Your mind quickly concentrates. Your countenance is serene. You die without confusion of mind. Beyond that, if you fail to attain nibbana, you will be reborn in the Brahma- world. (Repeat introduction)

*MITTĀNISAMSA SUTTA*

*Pahūta bhakkho bhavati*
*vippavuttho sakā gharā*
*bahū naṃ upajīvan ti*
*yo mittānaṃ na dūbhati*

*Yaṃ yaṃ janapadaṃ yāti*
*nigame rājadhāniyo*
*sabbattha pūjito hoti*
*yo mittānam na dūbhati*

*Nāssa corā pasahanti*
*nāti maññeti khattiyo*
*sabbe amitte tarati*
*yo mittānaṃ na dūbhati*

*Akkuddho sagharaṃ eti*
*sabhāya paṭi nandito*
*ñātinaṃ uttamo hoti*
*yo mittānaṃ na dūbhati*

*Sakkatvā sakkato hoti*
*garu hoti sagāravo*
*vaṇṇa kitti bhato hoti*
*yo mittānaṃ na dūbhati*

*Pūjako labhate pūjaṃ*
*vandako paṭi vandanaṃ*
*yaso kittiṃ ca pappoti*
*yo mittānaṃ na dūbhati*

*Aggi yathā pajjalati*
*devatāva virocati*
*siriyā ajahito hoti*
*yo mittānaṃ na dūbhati*

## ADVANTAGES OF FRIENDSHIP SUTRA

He eats well
when away from home.
Many people depend on a person who
doesn't betray friendship.

Whatever country he goes to,
market or city,
everywhere they honor a person who
doesn't betray friendship.

Robbers do not overpower him,
royalty does not look down on him.
Triumphant over all enemies is a
person who doesn't betray friendship.

Unangered he comes to his own home,
happy in gatherings of people,
the best of relatives is a person who
doesn't betray friendship.

He gives respect and is respected,
honors others and is honored;
praise and fame come to a person who
doesn't betray friendship.

He gives and is given,
venerates and is venerated;
wealth and recognition come to a
person who doesn't betray friendship.

He glows like an ember,
is radiant as a deity;
never forsaken by prosperity is a
person who doesn't betray friendship.

*Gāvo tassa pajāyanti*
*khette vutthaṃ virūhati*
*puttānaṃ phalamasnāti*
*yo mittānaṃ na dūbhati*

*Darito pabbatā tovā*
*rukkāto patito naro*
*cuto patiṭṭhaṃ labhati*
*yo mittānaṃ na dūbhati*

*Virūlha mūla santānam*
*nigrodha miva māluto*
*amittā nappasahanti*
*yo mittānaṃ na dūbhati*

## *MAHĀJAYAMAṄGALA GĀTHĀ*

*Mahākāruṇiko nātho*
*hitāya sabba-pāṇinaṃ*
*pūretvā pāramī sabbā*
*patto sambodhi muttamaṃ*
*etena saccavajjena*
*hotu me jayamaṅgalaṃ*

*Jayanto bodhiyā mule*
*sakyānaṃ nandivaddhano*
*evaṃ mayhaṃ jayo hotu*
*jayassu jayamaṅgalaṃ*

*Sakkatvā buddha-ratanaṃ*
*osadhaṃ uttamaṃ varaṃ*
*hitaṃ deva-manussānaṃ*
*buddha-tejena sotthinā*
*nassant' upaddavā sabbe*
*dukkhā vūpasamentu me*

His cows are productive,
what he sows grows in abundance,
enjoyment of the fruit comes to a
person who doesn't betray friendship.

Though fallen from a precipice,
a mountain or a tree,
protected from harm is a person who
doesn't betray friendship.

As a deep-rooted banyan tree
cannot be blown over by the wind,
so enemies cannot overcome a person
who doesn't betray friendship.

## VERSES OF JOYOUS VICTORY

For the welfare of all living beings
the great compassionate protector
fulfilled all the perfections
and realized supreme awakening.
By the power of this truth,
may joyous victory be mine.

Victorious beneath the bodhi tree, he
brought delight to the Sakya clan.
May I too triumph in this way;
may I achieve the joyous victory.

I revere the jewel of the Buddha,
the highest, most excellent balm,
beneficial to gods and humans.
By the power of the Buddha,
may all misfortune be destroyed,
may all suffering cease for me.

*Sakkatvā dhamma-ratanaṃ*
*osadhaṃ uttamaṃ varaṃ*
*parilāhūpasamanaṃ*
*dhamma-tejena sotthinā*
*nassant'upaddavā sabbe*
*bhayā vūpasamentu me*

*Sakkatvā saṅgha-ratanaṃ*
*osadhaṃ uttamaṃ varaṃ*
*āhuṇeyyaṃ pāhuṇeyyaṃ*
*saṅgha-tejena sotthinā*
*nassant'upaddavā sabbe*
*rogā vūpasamentu me*

*Yankiñci ratanaṃ loke*
*vijjati vividhā puthū*
*ratanaṃ buddha-samaṃ natthi*
*tasmā sotthi bhavantu me*

*Yankiñci ratanaṃ loke*
*vijjati vividhā puthū*
*ratanaṃ dhamma-samaṃ natthi*
*tasmā sotthi bhavantu me*

*Yankiñci ratanaṃ loke*
*vijjati vividhā puthū*
*ratanaṃ saṅgha-samaṃ natthi*
*tasmā sotthi bhavantu me*

*Natthi me saraṇaṃ aññaṃ*
*buddho me saraṇaṃ varaṃ*
*etena saccavajjena*
*hotu me jayamaṅgalaṃ*

I revere the jewel of the Dhamma,
the highest, most excellent balm,
cooling the fever of defilements.
By the power of this Dhamma,
may all misfortune be destroyed,
may all fears cease for me.

I revere the jewel of the Sangha,
the highest, most excellent balm,
worthy of offerings and hospitality.
By the power of the Sangha
may all misfortune be destroyed,
may all disease cease for me.

Whatever jewels exist in the world,
numerous and diversified,
there is no jewel equal to the Buddha
—by this truth may I be secure.

Whatever jewels exist in the world,
numerous and diversified,
there is no jewel equal to the Dhamma
—by this truth may I be secure.

Whatever jewels exist in the world,
numerous and diversified,
there is no jewel equal to the Sangha
—by this truth may I be secure.

For me there is no other refuge,
the Buddha is my matchless refuge.
By the power of this truth,
may the joyous victory be mine.

*Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ*
*etena saccavajjena hotu me jayamaṅgalaṃ.*

*Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ*
*etena saccavajjena hotu me jayamaṅgalaṃ.*

*Sabbītiyo vivajjantu sabba rogo vinassatu*
*mā me bhavatu antarāyo sukhī dighāyuko bhava.*

*Bhavatu sabba maṅgalaṃ rakkhantu sabba devatā*
*sabba buddhānubhāvena sadā sotthi bhavantu me.*

*Bhavatu sabba maṅgalaṃ rakkhantu sabba devatā*
*sabba dhammānubhāvena sadā sotthi bhavantu me.*

*Bhavatu sabba maṅgalaṃ rakkhantu sabba devatā*
*sabba saṅghānubhāvena sadā sotthi bhavantu me.*

*Nakkhatta yakkha bhūtānaṃ pāpaggaha nivāraṇā*
*parittass'ānubhāvena hantu mayhaṃ upaddave.*

*Devo vassatu kālena sassa-sampatti hotu ca*
*phīto bhavatu loko ca rājā bhavtu dhammiko.*

*Sabbe buddhā balappattā paccekānañ ca yaṃ balaṃ*
*arahantānañ ca tejena rakkhaṃ bandhāmi sabbaso.*

For me there is no other refuge, the Dhamma is my matchless refuge. By the power of this truth, may the joyous victory be mine.

For me there is no other refuge, the Sangha is my matchless refuge. By the power of this truth, may the joyous victory be mine.

May all calamities be warded off, may all illnesses be dispelled, may no obstacles hinder me, may I live long and happily.

May all good fortune come my way, may all the deities protect me. By all the power of the Buddha, may I always enjoy well-being.

May all good fortune come my way, may all the deities protect me. By all the power of the Dhamma, may I always enjoy well-being.

May all good fortune come my way, may all the deities protect me. By all the power of the Sangha, may I always enjoy well-being.

May my troubles due to stars, demons, evil spirits and harmful planets be destroyed by the power of these protective verses.

May the rainfall be timely, and the harvest rich, may the world be prosperous,
and the rulers just.

By the power of all mighty Buddhas, by the power of pacceka Buddhas, by the glory of arahats, may I secure every protection.



# Basics of the Buddha's Teachings

# Meditative Reflections

# Guide for Meditators

## *AṬṬHA MAHĀ PURISA VITAKKA*

*Appicchassāyam dhammo,*
*nāyaṃ dhammo mahicchassa;*
*santuṭṭhassāyaṃ dhammo,*
*nāyaṃ dhammo asantuṭṭhassa;*

*pavivittassāyaṃ dhammo,*
*nāyaṃ dhammo saṅganikā-rāmassa;*
*āraddha-viriyassāyaṃ dhammo,*
*nāyaṃ dhammo kusītassa;*

*upaṭṭhita satissāyaṃ dhammo,*
*nāyaṃ dhammo muṭṭhas-satissa;*
*samāhitas-sāyaṃ dhammo,*
*nāyaṃ dhammo asamāhitassa;*

*paññā-vantassāyaṃ dhammo,*
*nāyaṃ dhammo duppaññassa;*
*nippapañcā-ramassāyaṃ dhammo*
*nippapañca-ratino, nāyamo dhammo*
*papañcā-rāmassa papañca-ratino.*



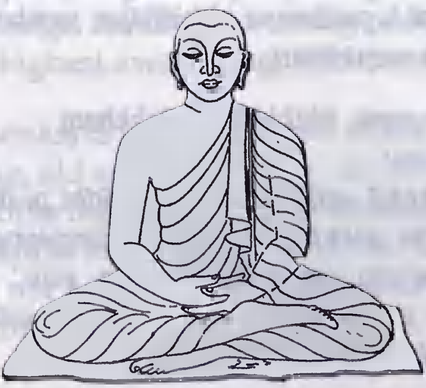
## EIGHT THOUGHTS OF A GREAT BEING

This Dhamma is for one who wants little,
not for one who wants much;
This Dhamma is for the contented,
not for the discontented;

This Dhamma is for the secluded,
not for one who is fond of society;
This Dhamma is for the energetic,
not for the lazy;

This Dhamma is for the mindful,
not for the confused;
This Dhamma is for the composed,
not for the flustered;

This Dhamma is for the wise,
not for the unwise;
This Dhamma is for the precise and the one
who delights in exactness,
not for the diffused or
the one who delights in diffusion.



## *DHAMMACAKKAPPAVATTANA SUTTA*
*(selection)*

*Dve me bhikkave antā pabbajitena na sevitabbā: yo cāyam kāmesu kāmasukhallikānuyogo, hīno, gammo, pothujjaniko, anariyo, anatthasamhito; yo cāyaṃ attakilamathānuyogo, dukkho, anariyo, anatthasaṃhito. Ete te, bhikkhave, ubho ante anupagamma, majjhimā paṭipadā thathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya sambodhāya, nibbāṇāya saṃvattati.*

*Katamā ca sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbaṇāya saṃvattati?*

*Ayameva ariyo aṭṭhaṅghiko maggo, seyyathīdaṃ: sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.*

*Ayaṃ kho sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaranī, upasāmaya abhiññāya, sambodhāya, nibbāṇāya saṃvattati.*

*Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:*
*jāti'pi dukkhā, jarāpi dukkhā, vyādhi'pi dukkho, maraṇaṃ'pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam' pi'icchaṃ na labhati tam'pi dukkhaṃ; saṅkhittena pañc'ūpādanakkhandhā dukkhā.*

## TURNING THE WHEEL OF DHAMMA SUTRA

O monks there are two extremes which should not be resorted to by a recluse: there is this attachment to worldly enjoyment in respect of sensual pleasures —low, common, belonging to ordinary man, ignoble, connected with misery; there is this attachment to self-mortification—suffering, ignoble, connected with misery. O monks, without approaching these two extremes, the middle path has been realized by the Tathagata producing insight, producing knowledge, which leads to serenity, deep knowledge, the highest awakening, Nibbana.

And, O monks, what is that middle path which has been realized by the wayfarer, producing insight, producing knowledge leading to serenity, deep knowledge, the highest awakening, Nibbana?

This is none other than the Noble Eightfold Path, namely: right view, right intention, right speech, right livelihood, right effort, right mindfulness, right concentration. This, O monks, is the middle path realized by the wayfarer, producing insight, producing knowledge, leading to serenity, deep knowledge, the highest awakening, Nibbana.

This, O monks, is the noble truth of suffering: birth is suffering, old age is suffering, illness is suffering, death is suffering, association with unpleasant people is suffering, dissociation from the beloved is suffering; not getting what one desires is suffering. In short, the five factors of clinging are suffering.

*Idaṃ kho pana bhikkave, dukkha samudayaṃ ariyasaccaṃ: yāyaṃ taṇhā ponobhavikā nandirāgasahagatā, tatratatrābhinandinī, seyyathīdaṃ: kāmataṇhā, bhavataṇhā, vibahavataṇhā. Idaṃ kho pana bhikkhave dukkha nirodhaṃ ariyasaccaṃ, yo tassāy'eva taṇhāya, asesa virāga nirodho cāgo, paṭinissaggo, mutti, anālayo. Idaṃ kho pana bhikkhave, dukkha nirodhagāminī paṭipadā ariyasaccaṃ. Ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammā diṭṭhi, sammā saṅkappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo, sammā sati, sammā samādhi.*

*Idaṃ dukkhaṃ ariyasaccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapadi, āloko udapādi. Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Tam kho pan'idaṃ dukkhaṃ ariyasaccaṃ pariññātan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi vijjā udapadi, aloko udapadi.*

*Idaṃ dukkhasamudayaṃ ariyasaccan'ti me bhikkhave... Taṃ kho pan'idaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me bhikkhave...*
*Tam kho pan'idaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan'ti me bhikkhave...*

This, O monks, is the noble truth of the arising of suffering: desire leading to birth, passionate delight, finding pleasure here and there, namely, desire for sense pleasures, for becoming, and for nonbecoming This indeed, O monks, is the noble truth of the extinction of suffering, of that very desire, the extinction which comes through complete detachment, giving up, complete abandonment, release, and nonattachment This, O monks, is the noble truth of the path to the extinction of suffering: just this is the noble eightfold path, namely, right view, right intention, right speech, right livelihood, right effort, right mindfulness, and right concentration.

O monks, with reference to the fact, "This is the noble truth of suffering", a fact never heard before, vision arose, cognition arose, wisdom arose, knowledge arose, and light arose in me. O monks, with reference to the fact, "This noble truth of suffering should be comprehended", a fact never heard before, vision arose, cognition arose, wisdom arose, knowledge arose, and light arose in me. O monks, with reference to the fact, "This noble truth of suffering has been comprehended", a fact never heard before, vision arose, cognition arose, wisdom arose, knowledge arose, and light arose in me.

O monks, with reference to the fact, "This is the noble truth of the arising of suffering ... " O monks, with reference to the fact, "This noble truth of the arising of suffering should be abandoned"...
O monks, with reference to the fact, "This noble truth of the arising of suffering has been abandoned"...

*Idam dukkhanirodhaṃ ariyasaccan'ti me bhikkhave ... Tam kho pan'idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me bhikkhave ... Taṃ kho pan'idaṃ dukkha nirodhaṃ ariyasaccaṃ sacchikatan'ti me bhikkhave ...*

*Idaṃ dukkha nirodha gāminī paṭipadā ariyasaccan'ti me bhikkhave ... Taṃ kho pan'idaṃ dukkha nirodha gāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me bhikkhave ... Taṃ kho pan'idaṃ dukkha nirodha gāminī paṭipadā ariyasaccaṃ bhāvitan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

*Yāva kīvañca me bhikkave imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadssanaṃ na suvisuddhaṃ ahosi, n'eva tāvāhaṃ bhikkhave sadevake loke, samārake, sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. Yato ca kho me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi. Athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa brāhmaṇiyā pajāya sadeva manussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. Ñāṇañca pana me dassanaṃ udapādi. Akuppā me cetovimutti. Ayamantimā jāti. Natthidāni puñabbhavo'ti.*

O monks, with reference to the fact, "This is the noble truth of the extinction of suffering"... O monks, with reference to the fact, "This noble truth of the extinction of suffering should be realized"... O monks, with reference to the fact, "This noble truth of the extinction of suffering has been realized"...

O monks, with reference to the fact, "This is the noble truth of the path leading to the extinction of suffering"... O monks, with reference to the fact, "This noble truth of the path leading to the extinction of suffering should be developed"... O monks, with reference to the fact, "This noble truth of the path leading to the extinction of suffering has been developed", a fact never heard before, vision arose, cognition arose, wisdom arose, knowledge arose, and light arose in me.

O monks, as long as my vision and knowledge of the three aspects in these twelve ways with regard to the four noble truths was not perfectly clear to me, I did not claim to have attained the incomparable Buddhahood, the Supreme Enlightenment in this world with its Maras and Brahmas, with its monks and priests, with its gods and men. Only when my vision and knowledge of the three aspects in these twelve ways with regard to the four noble truths was perfectly clear to me, did I claim to have attained the incomparable Buddhahood, the Supreme Enlightenment in this world with its Maras and Brahmas, with its monks and priests, with its gods and men. Also the knowledge and vision arose in me that my freedom is unassailable. This is my last birth. Now there is no more re-becoming.

*Idamavocca bhagavā, attamanā pañca vaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun'ti.*

*Imasmiñ ca pana veyyākaraṇasmiṃ bhaññamāne, āyasmato kondaññassa virajaṃ, vītamalaṃ, dhammacakkhuṃ udapādi: yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman'ti.*

## *SACCAVIBHAṄGA SUTTA*

*... Katamañc'āvuso dukkha-nirodha-gāminī-paṭipadā ariyasaccaṃ? Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ: sammādiṭṭhi, sammāsaṅkappo, sammāvācā sammākammanto, sammā-ājīvo, sammā vāyāmo, sammāsati, sammāsamādhi.*

*Katamāc'āvuso, sammādiṭṭhi? Yaṃ kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ dukkha-nirodha-gāminī-paṭipadāya ñāṇaṃ. Ayam vuccat'āvuso, sammādiṭṭhi.*

*Katamo c'āvuso, sammāsaṅkappo? Nekkhammasaṅkappo, avyāpādasaṅkappo, avihiṃsāsaṅkappo. Ayaṃ vuccat'āvuso, sammāsaṇkappo.*

*Katamā c'āvuso sammāvācā? Musāvādā veramaṇī, pisunāvācā veramaṇī, pharusāvācā veramaṇī, samphappalāpā veramaṇī. Ayaṃ vuccat'āvuso sammāvācā.*

*Katamā c'āvuso sammākammanto? Panāti pātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī. Ayaṃ vuccāt'āvuso, sammākammanto.*

When the Lord said thus, the group of five monks were happy and approved the words of the Lord.

When this analysis was given, the eye of dhamma which is perfectly clear and free from stain, arose in the Venerable Kondañña, namely, "whatever has the quality of arising, has the quality of extinction."

## THE ANALYSIS OF TRUTH SUTRA

Friends, what is the noble truth of the path leading to the end of suffering? This alone, the noble eight-fold path, to wit: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

What friends, is right view: That indeed, friends, knowledge in suffering, ... in the arising of suffering, ... in the extinction of suffering, ... in the path leading to the extinction of suffering. Friends, this is called right view.

What, friends, is right thought? The thought of renunciation ... of freedom from malice ... Of freedom from cruelty. Friends, this is called right thought.

What, friends is right speech? Abstaining from falsehood, ... from slander, ... from rough speech. Friends, this is called right speech.

What, friends, is right action? Abstaining from killing, ... from stealing, ... from sexual misconduct. Friends, this is called right action.

*Katamo c'āvuso sammā-ājīvo? Idhāvuso ariyasāvako micchā-ājīvaṃ, pahāya sammā-ājīvena jīvikaṃ kappeti. Ayaṃ vuccat'āvuso sammā-ājīvo.*

*Katamo c'āvuso sammāvāyāmo? Idh'āvuso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Anuppannānaṃm kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asammosāya, bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṃ janeti, vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Ayaṃ vuccat'āvuso, sammāvāyāmo.*

*Katamā c'āvuso sammāsati? Idh'avuso bhikkhu kāye kāyānupassī viharati, ātāpi, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanāupassi viharati, ātapi, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati, ātapi sampajāno, satimā, vineyya loke abhijjhā domanassaṃ; dhammesu dhammānupassi viharati, ātapi, sampajāno, satimā, vineyya loke abhijjhā domanassaṃ. Ayam vuccat' āvuso, sammāsati.*

What, friends, is right livelihood? Herein friends, a noble disciple giving up wrong livelihood gets his living through right livelihood. Friends, this is called right livelihood.

What, friends, is right effort? Herein friends, a monk produces a wish, strives, starts an effort, holds out his mind, exerts for the nonarising of evil and unskillful mind states which have not arisen. He produces a wish, strives, starts an effort, holds out his mind, exerts for the destruction of evil and unskillful mind states which have arisen. He produces a wish, strives, starts an effort, holds out his mind, exerts for the arising of skillful mind states which have not arisen. He produces a wish, strives, starts an effort, holds out his mind, exerts for the stability, for the absence of confusion, for the increase, for the fullness, for the cultivation of the mind, for the fulfillment of skillful mind states that have arisen. Friends, this is called right effort.

Friends, what is right mindfulness? Herein friends, a monk lives seeing the body in the body, zealous, thoughtful, mindful, disciplining in the world covetousness and dejectedness; seeing feeling in feeling, zealous, thoughtful, mindful, disciplining in the world covetousness and dejection; seeing the mind in the mind, zealous, thoughtful, mindful, disciplining in the world covetousness and dejection; seeing mental states in mental states, zealous, thoughtful, mindful, disciplining in the world covetousness and dejection. Friends, this is called right mindfulness.

*Katamo c'āvuso sammāsamādhi? Idh' āvuso bhikkhu, vivic'eva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ, savicāraṃ vivekajaṃ, pītisukhaṃ, paṭhamajjhānaṃ upasampajja viharati. Vitakka-vicārānaṃ vūpasamā, ajjhattaṃ sampa-sādanaṃ, cetaso ekodibhāvaṃ, avitakkaṃ, avicāraṃ, samādhijaṃ, pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. Pītiya ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārī'ti tatiyajjhānaṃ upasampajja viharati. Sukhassa ca pahānā, dukkhassa ca pahānā, pubbe'va somanassa domanassānaṃ atthaṅgamā, adukkhaṃ, asukhaṃ, upekkhā satipārisuddhiṃ catutthajjhanaṃ upasampajja viharati. Ayaṃ vuccat' āvuso, sammā samādhi.*

*Idaṃ vuccat' āvuso, dukkh-nirodha-gāminī-paṭipadā ariyasaccaṃ.*



What friends, is right concentration? Herein, friends, a monk, quite secluded from sense pleasures, secluded from unwholesome states of mind, enters and dwells in the first jhana, accompanied by applied and sustained thought with rapture and happiness born of seclusion. With the subsiding of applied and sustained thought, he enters and dwells in the second jhana, which has internal confidence and unification of mind, is without applied and sustained thought, and is filled with rapture and happiness born of concentration. With the fading away of rapture, he dwells in equanimity, mindful and discerning, and he experiences in his own person that happiness of which the noble ones say "happily lives he who has equanimity and is mindful". Thus he enters and dwells in the third jhana. With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters and dwells in the fourth jhana which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity. Friends, this is called right concentration.

This, O Friends, is said to be the Noble Truth of the path leading to the cessation of suffering.

## *CATURĀRAKKHĀ*

### *Buddhānussati*

*Buddhānussati mettā ca asubhaṃ maranasati*
*Iti imā caturārakkhā bhikkhu bhāveyya sīlavā*

*Ananta vitthāra guṇaṃ gunato nussaraṃ muniṃ*
*bhāveyya buddhimā bhikkhu buddhānussati mādito*

*Savāsane kilese so eko sabbe nighātiya*
*ahū susuddha santāno pūjānaṃ ca sadāraho*

*Sabbakāla gate dhamme sabbe sammā sayaṃ muni*
*sabbākārena bujjhitvā eko sabbaññutaṃ gato*

*Vipassanādi vijjāhi sīlādi caraṇehi ca*
*susamiddhehi sampanno gaganābhehi nāyako*

*Sammā gato subhanṭhānaṃ amogha vacano ca so*
*tividhassāpi lokassa-ñātā nirava sesato*

*Anekehi guṇoghehi sabba sattuttamo ahū*
*anekehi upāyehi naradamme damesi ca*

*Eko sabbassa lokassa sabba sattānu sasāko*
*bhāggya issariyādīnaṃ gunaṇāṃ paramo nidhi*

## FOUR PROTECTIVE MEDITATIONS

### *Contemplation on Buddha*

A virtuous monk should practice the fourfold protective meditation: reflection on Buddha; loving kindness; impure nature of the body; and death.

An intelligent monk should meditate on the Buddha, endowed with infinite and pervasive qualities, reflecting on these qualities.

That Buddha has destroyed alone all the defilements together with the Vasanas and with an extremely pure mind, has always deserved adoration.

That Buddha has rightly realized by himself, in every way, all matters pertaining to all times and has attained omniscience alone.

The leader is endowed with the knowledge of insight, extensive as the sky, and is endowed with good practices, like the precepts.

The Buddha has rightly gone to the blissful place; he is endowed with fruitful speech; he has known the three worlds in their entirety.

The Buddha has become supreme among all beings by his manifold qualities. He has subdued by various means that which should be subdued.

That Buddha is alone a teacher to the entire world in all matters. He is a noble treasure unto the qualities like fortune and prosperity.

*Paññāssa sabba dhammesu karunā sabba jantusu*
*attatthānaṃ paratthānaṃ sādhikā guṇa jeṭṭhiko*

*Dayāya pāramī citvā paññāyattāna muddhari*
*uddhari sabba dhamme ca dayāyaññe ca uddhari*

*Dissamānopi tāvassa rūpakāyo acintiyo*
*asādhāraṇa ñāṇaḍḍhe dhamma kāye kathāvakāti*

**Mettā Bhavanā**

*Attūpamāya sabbesaṃ sattānaṃ sukha kāmataṃ*
*passitvā kamato mettaṃ sabba sattesu ḅhāvaye*

*Sukhī bhaveyyaṃ niddukkho ahaṃ niccaṃ ahaṃ viya*
*hitā ca me sukhī hontu majjhattā c'atha verino*

*Imamhi gāmakkhettamhi sattā hontu sukhī sadā*
*tato paraṃ ca rajjesu cakkavāḷesu jantuno*

*Samantā cakka vāḷesu sattānaṃ tesu paṇino*
*sukhino puggalā bhūtā attabhāva gatā siyuṃ*

*Tathā itthī pumā ceva ariyā anariyā pi ca*
*devā narā apāyaṭṭhā tathā dasa disāsu cāti*

His wisdom is directed towards all matters and He has compassion for all beings. Benefactor to himself and others, supreme in all qualities.

Having completed all perfections, with the wisdom gained, He freed Himself and then, out of compassion, He used Dhamma to free others too.

His rupakaya which is visible in itself is inconceivable. How much more so is his dharmakaya, endowed with unique wisdom.

### *Loving Kindness Meditation*

Having compared oneself with others, one should practice loving-kindness towards all beings realizing everyone desires happiness.

May I, free from sorrow, always be happy; and may those who desire my welfare, are indifferent towards me, or hate me, also be happy.

May all beings who live in this vicinity
and those who live in other kingdoms
of this world-system be happy.

May all beings living in every world-system and each element of life in such a system be happy, having achieved the highest bliss.

Likewise, women, men, noble, and ignoble, gods, men, those living in noble states, and in the ten directions: may all these beings be happy.

## *Asubha Bhāvanā*

*Aviññāṇa subhanibhaṃ saviññāṇa subhaṃ imaṃ*
*kāyaṃ asubhato passaṃ asubhaṃ bhāvaye sati*

*Vaṇṇa santhāna gandhehi āsayo kāsato tathā*
*paṭikkūlāani kāye me kuṇapāni dvi soḷasa*

*patitamhāpi kuṇapā jeguccham kāya nissitaṃ*
*adhāro hi sucī tassa kāyotu kuṇape ṭhitaṃ*

*Mīḷhe kimiva kāyoyaṃ asucimhi samuṭṭhito*
*anto asuci sampuṇṇo puṇṇa vacca kuṭī viya*

*Asucī sandate niccaṃ yathā medaka thālikā*
*nānā kimi kulāvāso pakka candanikā viya*

*Gaṇḍa bhūto roga bhūto vaṇa bhūto samussayo*
*atekicchoti jeguccho pabhinna kuṇapūpamoti*

## *Marana Sati*

*Pavāta dīpa tulyāya sāyu santati yākkhayaṃ*
*parūpamāya sampassaṃ bhāvaye maraṇassatiṃ*

*Mahā sampatti sampattā yathā sattā matā idha*
*tathā ahaṃ marissāmi maraṇaṃ mama hessati*

### *Meditation on the Impurities*

The monk perceiving this body as putrid as a conscious and nonconscious entity, should meditate on its putridness.

The thirty-two impurities of my body are abhorrent in respect of color, form, associable elements and space.

Abhorrent, indeed, are the things that fall from the body. The body, though supported by pure things, rests itself in impurity.

Like a worm born in excreta, this body is also born in excreta. Like a full cesspit, this body is full of excreta inside.

Just as fat pours itself from a pot of fat, so impure matters flows out from this body. Like a cesspit, this body is an abode to the hosts of insects.

This body is like a boil, a disease, a wound; it is incurable. It is extremely abhorrent. It is comparable to a decomposed corpse.

### *Contemplation on Death*

Seeing with wisdom the end of life in others, comparable to a lamp kept in a windy place, one should meditate on death.

Just as in this world beings who once enjoyed great prosperity will die, even so will I too die. Death will indeed come to me.

*Uppattiyā sahe vedaṃ maraṇaṃ āgataṃ sadā*
*maraṇatthāya okāsaṃ vadhako viya esati*

*īsakaṃ anivattaṃ taṃ satataṃ gamanussukaṃ*
*jīvitaṃ udayā atthaṃ suriyo viya dhāvati*

*vijju bubbula ussāva jalarāji parikkhayaṃ*
*ghātako va ripū tassa sabbatthā pi avāriyo*

*suyasatthāma puññidhi buddhi vuddhi jinaddvayaṃ*
*ghātesi maraṇaṃ khippaṃ kātu mādisake kathā*

*Paccayānaṃ ca vekalyā bāhiraj-jhattu-paddavā*
*marāmoraṃ nimesāpi maramāno anukkhananti*

### *Mahā Saṃvega Vatthu*

*Bhāvetvā caturārakkhā*
*āvajjeyya anantaraṃ*
*mahā saṅvega vatthūni*
*aṭṭha aṭṭhita vīriyo*

*Jāti jarā vyādhi cutī apāyā*
*atīta appattaka vaṭṭa dukkhaṃ*
*idāni āhāra gaveṭṭhi dukkhaṃ*
*saṅvega vatthūni imāni aṭṭha*

*Pāto ca sāya mapi ceva imaṃ vidhiññū*
*āsevate satata matta hitābhilāsī*
*pappoti so ti vipulaṃ hata pāri pantho*
*seṭṭhaṃ sukhaṃ munivisiṭṭha mataṃ sukhena cāti*

This death has come along with birth. Like an executioner, death always seeks an opportunity.

Life, without halting for a moment, and ever keen on moving, runs like the sun that hastens to set after its rise.

Life ends like lightning, a water bubble, a dewdrop, or a line drawn on water. Death is ultimately unavoidable, just as a determined murderer is.

Even two sages of great fame, virtue and intelligence, were instantly destroyed by death. Then how could I possibly be saved from death?

Through internal causes, or external injuries, within the twinkling of an eye I die. Moreover, I continue dying every instant.

### *The Great Sorrowful Stages of Life*

Having practiced this fourfold protective meditation, the monk who has put forth effort should reflect on the eight great sorrowful stages.

The sorrow pertaining to: birth; old age; disease; death; birth in the pain-world; past and future cycles of birth; and the current search for food to feed our senses. These are the eight sorrowful stages of life.

A person who, desirous of his own welfare and knowing the types of meditation, practices this meditation regularly in the morning and the evening, will, having destroyed the impediments, happily attain the supreme state of nibbana, extolled as the highest bliss by the Buddha.

## *MAHĀSATIPAṬṬHĀNA SUTTA**

*Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā soka-pariddavānaṃ samatikkamāya dukkha-domanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbāṇassa sacchikiriyāaya yadidaṃm cattāro satipaṭṭhānā.*

*Katame cattāro? Idha, bhikkhave, bhikkhu kāye kayānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhā domanassaṃ.*

*Vedanāsu vedanānupassī viharati ātāapi sampajāno satimā vineyya loke abhijjhā domanassaṃ.*

*Citte cittānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhā domanassaṃ.*

*Dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhā domanassaṃ.*

**This portion of the Satipaṭṭhāna Sutta is being included for those who wish to memorize or recite the major message of the Sutta in Pali. A condensed English translation of the Sutta, in which the Buddha described in detail the Vipassanā (insight) Meditation technique, follows.*

## FOUNDATIONS OF MINDFULNESS SUTRA

This is the only way, Monks, for the purification of beings, for the overcoming of grief and lamentation, for the ending of suffering and frustration, for reaching the right path, and for the attainment of Nibbana—namely, the Four Foundations of mindfulness.

What are the four? Monks, here a monk lives contemplating the body in the body—ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

He lives contemplating feelings in feelings—ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

He lives contemplating the mind in the mind—ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

He lives contemplating mental objects in mental objects—ardent, clearly comprehending and mindful, having outgrown covetousness for and anguish about the world.

*Summary of instructions for practicing the four foundations of mindfulness (from the Satipatthana Sutta):*

## I. *CONTEMPLATION OF THE BODY*

### A. *Mindfulness of breathing*

"And monks, how does a monk live practicing body contemplation in the body? Monks, herein, a monk having gone to the forest or to the foot of a tree or to a vacant place, sits down in the cross-legged posture, then keeping his body erect, he establishes mindfulness before him, and mindfully breathes in and mindfully breathes out. Breathing in a long breath, he knows "I am breathing in a long breath". Breathing out a long breath, he knows "I am breathing out a long breath". Breathing in a short breath, he knows "I am breathing in a short breath". Breathing out a short breath, he knows "I am breathing out a short breath". "Alertly aware of the whole body I breathe in," so he trains himself. "Alertly aware of the whole body I breathe out," so he trains himself. "Calming the body I breathe in." so he trains himself. "Calming the body I breathe out," so he trains himself.

### B. *Body Postures*

Again, monks, when walking a monk knows "I am walking", or when standing he knows "I am standing", or when sitting he knows "I am sitting"; or when lying down he knows, "I am lying down. In whatever position his body is in he knows that position of the body.

Thus he lives practicing internally body contemplation in the body; or practicing externally body contemplation in the body; or practicing internally and externally, body contemplation in the body. Or he lives contemplating the origination factors in the body; or he lives contemplating the dissolution factors in the body or he lives contemplating origination and dissolution factors in the body. Or the mindfulness that "there is only this body" is established in him in a manner essential for intuitive insight and mindfulness. And he remains completely independent, clinging to nothing in the world.

Monks, thus indeed, a monk lives practicing body contemplation in the body.

### C. Mindfulness With Clear Comprehension

Again monks, in walking to and fro, a monk practices clear comprehension; in looking ahead, in looking elsewhere, he practices clear comprehension; in bending and stretching he practices clear comprehension; in wearing the inner and outer robes and in carrying the bowl, he practices clear comprehension; in eating, in drinking, chewing and fasting, he practices clear comprehension; in answering calls of nature, he practices clear comprehension; in walking, standing, sitting, falling asleep, waking, speaking and being silent, he practices clear comprehension (similarly for four elements, body parts, cemetery contemplations).

## II *CONTEMPLATION OF FEELINGS*

And, monks, how does a monk live practicing feeling contemplation in feelings? Monks, herein, a monk when experiencing a pleasant feeling, knows "I am experiencing a pleasant feeling", or when experiencing a painful feeling knows "I am experiencing a painful feeling", or when experiencing a neither painful nor pleasant feeling knows "I am experiencing a neither painful nor pleasant feeling." Or when experiencing a pleasant worldly feeling, knows "I am experiencing a pleasant worldly feeling", or when experiencing a pleasant unworldly feeling, knows "I am experiencing a pleasant unworldly feeling" or when experiencing a painful worldly feeling knows "I am experiencing a painful worldly feeling", or when experiencing a painful unworldly feeling knows "I am experiencing a painful unworldly feeling", or when experiencing a neither painful nor pleasant worldly feeling knows "I am experiencing a neither painful nor pleasant worldly feeling," or when experiencing a neither painful nor pleasant unworldly feeling knows "I am experiencing a neither painful nor pleasant unworldly feeling."

Thus he lives practicing internally feeling contemplation in feelings; or practicing externally feeling contemplation in feelings; or practicing internally and externally, feeling contemplation in feelings. Or he lives contemplating the origination factors in feelings; or he lives contemplating the dissolution factors in feelings, or he lives

contemplating origination and dissolution factors in feelings. Or the mindfulness that "there is only this feeling," established in him in a manner essential for intuitive insight and mindfulness. And he remains completely independent, cling ing to nothing in the world.

Monks, thus indeed, a monk lives practicing feeling contemplation in feelings.

III. CONTEMPLATION OF MIND

And monks, how does a monk live practicing mind-contemplation in the mind? Monks, herein, a monk knows the lust-affected mind, as lust-affected, or he knows the lust-free mind, as lust-free.

Or he knows the hate-affected mind, as hate-affected; or he knows the hate free mind, as hate-free.

Or he knows the delusion-affected ... delusion-free ... shrunken ... distracted ... developed ... undeveloped ...surpassable ...unsurpassable ...concentrated ...
freed ... unfreed ...

Thus he lives practicing internally mind contemplation in the mind; or practicing externally mind contemplation in the mind; or practicing internally and externally, mind contemplation in the mind. Or he lives contemplating the origination factors in the mind; or he lives contemplating the dissolution factors in the mind, or he lives

contemplating origination and dissolution factors in the mind. Or the mindfulness that "there is only this mind", established in him in a manner essential for intuitive insight and mindfulness. And he remains completely independent, clinging to nothing in the world.

Monks, thus indeed, a monk lives practicing mind contemplation in the mind.

IV. CONTEMPLATION OF MENTAL OBJECTS

And monks, how does a monk live practicing mind contemplation in the mind?

Monks, herein, a monk lives practicing mental-object contemplation in mental objects of the five hindrances.

And, monks, how does a monk live practicing mental-object contemplation in mental-objects of the five hindrances?

Monks, herein, when sense desire is present within, the monk knows "There is sense desire in me", or when sense desire is absent within, he knows "There is no sense desire in me". He knows how the arising of a nonarisen sense desire comes to be; he knows how the discarding of an already arisen sense desire comes to be; and he knows how the nonarising in the future of a discarded sense desire comes to be. (etc. for other mental objects)